

P.R. Lindland

Congo News Letter

DECEMBER 1960



NOTES FROM THE EDITOR

THIS is the 1960 Christmas Issue of the Congo News Letter. It is different from the Christmas calendar issues of recent years, for the events of the last half of 1960 have the tendency to overshadow ordinary events.

The Congo has made headlines in newspapers all over the world. Congo names — Joseph Kasa Vubu, Patrice Lumumba, Colonel Mobutu, Leopoldville, Katanga, Kasai — are on your tongues. You wonder just how what you have been reading in the newspapers has affected the work of American Baptists in Congo. You wonder what the missionaries did during the time of trouble and what they are doing now. We will try to answer your questions in this issue.

The cover for this issue is an original drawing by a young Congolese student. It was done for the ordination program of Rev. Joseph Mavungu. The artist, Edmond Tulanda, is the son of Eli Tulanda, Associate Director of the Medical Institute at Kimpese.

In the first two articles you will read of the work in which two of the missionaries were engaged at the time of Independence. Mrs. Engwall has been directing the Christian Family Program and in that capacity visits the church centers to hold institutes on Christian Family Life. Mr. Armstrong was attending a "*Matondo*" service in the Sona Bata field when the trouble began.

Independence Day came and went without any difficulty, but also, it seemed to us in Leopoldville, without any spontaneity or enthusiasm. The crowds were lethargic, and there was an undercurrent of uncertainty and tension.

The Congo political leaders had made promises of wealth and prosperity. When these were not immediately forthcoming, when no miracles occurred overnight, discontent and disillusionment took the place of dreams and hopes.

A wave of strikes spread across the city of Leopoldville and before they could be settled the soldiers mutinied against their Belgian officers. Terror spread throughout the land. It needs to be emphasized that it was not the civilian population of Congo revolting against the white man. It was the mutinous soldiers who committed the acts of violence. And while most of these were directed against the white population, it was not they only who suffered. In convents where nuns were attacked, Congolese novices were ravaged also. Inter-tribal fighting broke out anew in the Kasai and later the Katanga provinces. The civilian population was involved in those wars, as well as soldiers loyal to the various political leaders.

The story of what happened to American Baptist missionaries is told in the section "For the Night Cometh."

CONGO NEWS LETTER

Vol. LII

DECEMBER 1960

No. 4

TABLE OF CONTENTS

WORK WHILE IT IS YET DAY

	<i>Page</i>
Ten Towers	Ruth Engwall 5
Matondos	B. W. Armstrong 7

FOR THE NIGHT COMETH

Excerpts from letters and reports	9
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STARS SHINE THROUGH

Excerpts from reports and letters	24
The Congo Protestant Relief Agency	R. D. Bontrager 27
The United Nations in Congo	Dorothy Jenks 30
Plans for the Days Ahead.....	33
I Want to Return	Virginia Nickerson 34
Prayer Request	R. V. de Carle Thompson 35
Directory.....	36

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We request that if any material in the Congo News Letter be quoted or reprinted, a credit line indicating source be given.

Rev. R. V. de Carle Thompson is Secretary General of the Congo Protestant Council. He had been a missionary to Congo for the British Baptist Mission Society for many years before being elected to his present position in 1956. As representative of the Protestants in Congo he attended most of the Independence ceremonies.

What happened to American Baptists is similar to what happened to other missions. However there is no record of actual attacks on any Protestant missionaries other than those at the Banza Manteke station. About 90% of the American Protestant missionaries evacuated, by truck, car, helicopter or plane. Not all of them returned to America. Some were able to take refuge in sister missions or in cities across the Congo border. A few were able to stay in their own field.

The Christian and Missionary Alliance was holding their annual conference at the time the trouble began. All the missionaries and their families were at one station. They had sufficient food, and had with them 150 of the national Church workers. They were able to remain and only minor incidents marred their meetings. The North Sankuru and Wescott Missions in the war-torn Kasai were not forced to evacuate, nor were the Norwegian Baptists in the Oriental Province.

Through it all Christians were loyal and protected and aided the missionaries whenever possible. They did not want us to leave, but many of them realized that it was necessary. We are grateful to them for their understanding, for their concern and for their invitation to return.

The first encouraging signs that all was not lost was the attitude of Congolese leaders on the various stations. Quotations from their letters and the knowledge that they continued to carry on the work in spite of obstacles comforted the missionaries whose hearts remained in Congo.

It was obvious that some form of relief was going to be needed, particularly in the war-torn areas. A Congo Protestant Relief Agency was organized. Mr. Robert Bontrager, who writes about it, is a missionary of the Congo Inland Mission and has been serving on the staff of "La Librairie Evangélique" in Leopoldville since 1953. He is chairman of the relief committee.

Miss Dorothy Jenks, who tells about the role of the United Nations, is a missionary of the British Baptist Mission Society. She has worked for several years for the Christian publication, "Envol", and has been working for the United Nations since the arrival of its team in Congo.

Missionaries are returning to Congo. More will follow. For most of us Congo is "home", the place to which God has called us to service for Himself. We are not sure what form that service will take in the future, but we know He will make His Will clear if we are ready to listen.

No, this is not a Christmas calendar, but the message of Christmas is still the most important message for Congo, and God's Christmas gift to the world is the only gift which will redeem the Congolese.

WORK WHILE IT IS YET DAY

TEN TOWERS

RUTH ENGWALL

MRS. HENRICHSEN, pastor of seven churches in northern Maine and author of "Seven Steeples", gave me the idea of writing about "Ten Towers". The ten towers are the ten new church buildings in the Vanga field which have already been finished and dedicated for worshipping God.

When I have entered these new churches, I have felt awed and very humble to witness such devotion, such strength, and such cooperation, all accomplished in the name of Christ. I would be proud of the people if they had built small permanent churches. But these are tremendously large buildings, so I am more than proud — I am stunned by profound respect. If any ground is holy ground, these churches are built on it. The dimensions may vary, but the ones I measured were 120 feet long and 35 feet wide. The inside of each church is nicely finished.

Ten churches are completed and in use. Twenty-five other congregations are now building. At Mobini, Molili and Pukulu, the walls are finished and they are ready to put on the roof. At Molembe the roof is done and they are working on the tower and the cement floor. There are Nko, Nkiara and Kisia Kazamba where the walls are three-quarters completed. At Moshia only the foundation is laid, and at Muzo piles of rock have been gathered. Each church is planning to have its own permanent building.

How have they done this?

Where there are plenty of rocks they build stone churches. If they have only gravel, they make cement blocks. Where there are no rocks at all; they make and burn bricks. The gathering and carrying of rocks to the building site is a long, arduous job, done by the church members. They search for them in the streams and on the hillsides. They pry them loose with long poles or pick-axes. The smaller rocks can be carried in broken

basins or heavy baskets, but the bigger ones must be lashed to a pole and carried by two people.

To find and carry the clay is women's work. The men make the bricks and burn the kiln. The women help to gather the wood. Hardwood for making rafters is found locally. Nails, cement and roofing iron must be bought.

At a church post most of the houses are made of mud and thatch. Every post has from three to eight classrooms, dormitories for pupils, houses for teachers and the pastor. If these houses are built well they may last ten to twenty years. Not long ago I slept in such a house at Ngunu. It had four spacious rooms. They told me they had built it in three days. The men of the church cut the sticks and poles for the framework. The women cut and carried in the thatch grass. While the men were putting on the roof, the women puddled the mud and plastered the walls. They brought clay for the floor. It was pounded until the surface was hard and smooth. Men and women have their separate jobs. All the temporary buildings on the church posts are made in this way. It is a wonderful venture in Christian cooperation.

The pastor has a big responsibility. There is a committee of members who advise and help him, but he is the key man. They do their building with their own funds. The pastor must assemble the building materials, buy those not available locally. He hires trucks to haul in cement and roofing irons. He hires masons and carpenters. The building of a church post is an important venture. We must give credit to the pastor's leadership.

I feel very humble when I realize that at present only two pastors live in houses made of permanent material. The great majority of the church members, like most of the pastors, live in mud houses with thatch roofs. They have put God's house first.

No words of praise are too high for these pastors and their people for the way they are building their own churches. May their church towers continue to glorify God in spirit and in truth, and may the spiritual structure within their hearts be as strong as the physical structure of their church towers.

MATONDOS

B. W. ARMSTRONG

THROUGHOUT the Sona Bata field it is a tradition that during the dry season we have a series of meetings in all the churches for fellowship, inspiration and the raising of needed funds.

The Matondo of the Falling Seats

My first meeting was at Kasangulu, an important commercial, transportation and government center. The church does not have a full-time pastor but is part of a larger parish of three churches. In preparing for the Matondo, the elders sent the children to do the work. They cut notched sticks and set them in the ground under the mango trees. They cut bamboo poles and laid them in the notches.

On the appointed Sunday, seventeen were baptized in the stream at the foot of the hill. Then we assembled in the shade of the mango trees. Three choirs sang nine special songs. David Nsiata, one of the famous Sona Bata pastors, who will attend all the Matondos with me, preached. Several babies were dedicated, and marriage ceremonies performed. A communion service was held. The baptism started at eight o'clock and the service ended at one-thirty.

From time to time during the service, one of the notched sticks would split and with a crash all those sitting on the bamboo pole would hit the ground. The routine was the same each time the crash, the screams, and then the voice of the local pastor, "Keep quiet and next time go out yourselves and get some stronger sticks."

One crash came when Pastor Nsiata was exhorting them to give a bit more during the offering. He immediately took a basket to those who had fallen and reminded them that in spite of their fall they were not hurt so a small token of their appreciation was called for.

Pastor Nsiata closed his sermon by saying that it was ungodliness and sin that caused the ruin of the Babylonian kingdom. He mentioned the coming Independence Day and

the beginning of self-government. Then he asked the question, "Will this new government know God, love God and obey God's commandments? If not, then it is doomed even before it gets started." He mentioned the falling seats and said that the children had done their best, but the fault lay with the adults who had failed to do their share. The Christian Church will fail too unless the individual members meet their own responsibilities and do not leave the work for someone else.

At least the 1960 series of Matondos got off with a crash !

The Matondo of Tears

At Kimpongo, a church which Nsiata himself built in 1928, we had three baptized. The Kimbanguists (members of one of the "prophet movements") have their meeting house right in front of our church. They held their meeting while we were having ours. When we sang, they sang. When we talked, they talked. When we prayed, they prayed. Pastor Nsiata was furious. But he was also heartbroken and in tears. The man and woman who own the Kimbanguist property had been baptized by him many years ago.

The Matondo of a Church with a Mission

Here at Kiyanga I have a room in the end of the village teacher's house. Next to the church there is a lovely grove of ironwood trees where the teacher has school when it is not raining. We will hold our meeting there. There is also a very imposing grave there. It is that of the father of Simon Mpadi. Simon Mpadi is making a comeback as a prophet. Here in Kiyanga they had a great sacrifice feast a few days ago. Mpadi came in all his wonderful robes and with his revelations and said they were to sacrifice a goat. He made bloody crosses on the foreheads of all his followers and evidently of those who came to look on also. It is reported that people came from as far away as Leopoldville, Matadi and Thysville. The Mpadi adherents are building a church here.

We have accepted eleven people for baptism. There are others who will be examined tomorrow and Saturday morning. Perhaps this Kiyanga church has a definite mission to fulfill.

FOR THE NIGHT COMETH

June 30 — Independence Day

LEOPOLDVILLE: — *R. V. de Carle Thompson*

The Independence celebrations went off without incident in perfect calm. Everyone was happy and satisfied. King Baudouin arrived and took part in the official ceremony of the proclamation of independence. We were able to arrange a Protestant service attended by Mr. Kasa Vubu, the Chief of State, Mr. Lumumba, the Prime Minister, the presidents of the two chambers, a number of the ministers, several Belgian officials, the British, American and Dutch delegations, as well as many other interested and happy Protestants. This was the first official service of the day, followed by a Te Deum in the Catholic cathedral. Then came the proclamation of independence at which King Baudouin, Mr. Kasa Vubu and Mr. Lumumba spoke. In the afternoon there was a parade of troops, school children and members of various organizations. The celebrations continued on through Friday and finished with a "buffet froid" at which some 1500 were present, followed by a performance of folkloric dancing. The finale was a very wonderful display of fireworks. So Independence began in peace and rejoicing.

July 1

LEOPOLDVILLE: — *Margaret Jump*

There was a program of gymnastics and a soccer game in the large Baudouin Stadium. Some of the folks went with the older children, but I stayed home to make chili beans and fresh rolls for the Baptist Tour Group which was due in on the Sabena jet that evening. We had been told they would not have dinner on the plane, but they did, — so we have chili beans for the next few days.

July 2

LEOPOLDVILLE : *Margaret Jump*

The Baptist tourists spent the day tending to plane reservations and sight-seeing. In the evening twenty-two of us were here for a Congo supper.

KIMPESE: *Helen Gaskill*

Many weeks before June 30 a committee at the medical school was appointed to plan for celebrations. Mr. Metzger had charge of the religious services. The Sunday before Independence Mr. Samuel Matondo brought us the most forceful sermon I have ever heard on the Christian's responsibility in the new Congo. On the eve of Independence Day we met in a special prayer service to bring in the new day. This too was a truly Spirit filled meeting. We realized that Christ's Holy Spirit was there in spite of undercurrents of tension and uncertainty.

Our day of fun was set for Saturday. It was high holiday that afternoon as staff, students, Boy Scouts of every age group, boys and girls came bringing pot-luck supper. In true Scout tradition the men brought stacks of sandwiches to go with the palm oil stews, manioc greens, peanuts, rice, beans, potato salad, beefaroni and everything else. Unknown to many of us, Mr. Tulanda had dressed in a lovely robe typical of Congolese custom. He came in stately march from his home, carrying his share of the family food on his head. He was followed at several paces, and in single file, by his wife in beautiful costume, and several of his children, each bearing a head load. Everyone was completely silent as with dignity and grace they crossed the great, grassy rectangle and deposited, each in his turn, his load on the table. Thunderous applause broke loose and the tempo was set. Boy Scouts led in group games and demonstrations. Missionaries, children and staff members played ball. We sang and talked and laughed and were entirely free of the limiting tensions and feelings of the times. Several of us wore Congolese costumes which pleased many of the onlookers. Appetites were keen and nothing was left of the food which had been brought. The finale was a long "Congoline" of singing, clapping people. At dusk Mr. Tulanda led us in prayer. Then in singing and laughing groups, going in all directions, we brought to a close our Independence Day.

July 3

LEOPOLDVILLE: *Margaret Jump.*

Five of the tourists left with Annis Ford for Kikongo. There were fifty-six at our evening picnic and prayer service.

July 4

LEOPOLDVILLE: *Margaret Jump.*

Lee and I spent a good part of the day at the American Embassy helping to decorate for the Fourth of July party. In the evening we had a display of fireworks for our own children. The tourists left for Kimpese by train. The transportation workers are on strike so an European crew manned the train.

July 6

THYSVILLE:

The troops at the army camp at Thysville, 100 miles west of Leopoldville, rioted. They imprisoned their officers and set upon the white residents, ostensibly to disarm them. Bands of soldiers set out to all the settlements in the area. Women were molested, men beaten, houses searched. *But neither here nor elsewhere did Congolese civilians molest Europeans.*

July 7

MOANZA: *Clifford Stabell.*

We got up at 2 : 30 A.M. to be driven to the airfield at Masi Manimba, 150 miles away, by Dr. Andersen. This was the first lap of our journey home for furlough. At 4 : 30 we arrived at the Lui River and awakened the two men in charge of the ferry. It was very cold, but the men were pleasant. One of them, a Christian, talked about our returning after "sitting down" as they call a vacation. At Masi Manimba the chief of the airport expressed wishes for a happy trip and a quick return to Congo. We arrived safely at Leopoldville and went to the Union Mission House. (UMH).

July 8

LEOPOLDVILLE: *Margaret Jump.*

Shortly after midnight we realized that an unusually large number of cars were driving past our house. About the same

time, Mr. Cross, director of the U.M.H., telephoned and told us that the soldiers from Thysville had gotten to Leo, broken into the military stores and were looting the European section of the town. Chet got in touch with the Embassy to get further information. They told us to remain where we were. The cars going by our house were people fleeing to the nearby shipyards where they could get boats to evacuate them to Brazzaville. About 3 A.M. the Embassy called to tell us that things were quiet except for people fleeing in panic and that the best place for us was in bed.

This morning the workmen at the shipyards and our household help arrived as usual. But at eight the workmen began streaming out of the gates of the shipyards with the news that they had been told to return to their homes. A call from the Embassy told us to pack a suitcase and be ready to leave if necessary.

Mr. Yilela, a Congolese mayor, came to reassure us that we were safe on the mission compound. He advised us to remain here as Congolese soldiers were patrolling the streets and searching for guns. He brought a jeep-load of soldiers here and told them that they were responsible for our safety. Two of his sons have come to spend the night in our house. Our large American flag is displayed prominently.

We have heard from the Sharps who were at a youth camp outside of the city. They had come to town to get supplies and were unable to return to camp. They were safe at the home of Presbyterian missionaries, but were concerned about Steven who remained at camp.

* * * * *

Clifford Stabell; At midnight Leon Emmert, who like us is on his way to the States for furlough, awakened us with the news that an American student had phoned saying soldiers were out of hand and heading for the ammunition supplies, intent on molesting the white population of Leopoldville. We spent a wakeful night. After breakfast we decided to go to the American Embassy where we were invited to stay. We heard all sorts of conflicting reports.

July 9

LEOPOLDVILLE: *Margaret Jump.*

We awakened feeling refreshed this morning. Things seemed to be getting back to normal. Radio broadcasts from our Kwango-Kwilu stations and Sona Bata indicate that all is well. While Chet was in the city on business, a call came from the Embassy to the effect that we were to go to the residence with packed bags. However Chet contacted them again and as a result, all the American Protestant missionaries are now here on our compound. The Sharps have returned after dismissing the campers and making sure they arrived safely home. Word has come that the mutiny has spread to other areas. Many of our Congolese friends come to reassure us and to tell us that we will be safe here. A curfew has been imposed.

BRAZZAVILLE: *Clifford Stabell.*

This morning people were streaming back to work in Leopoldville. Stores opened again. We returned to the U.M.H. . . About ten we received word that we should go to the Ambassador's residence. Very few people were on the streets and we saw no soldiers. At 1 : 30 the Ambassador reported that the ferry would be open and we were advised to come to Brazzaville. Here we were taken in an army truck to an army school barracks. The soldiers were wonderful to us and even took us on a short tour of the city. A late supper of noodles, thick steak and soda pop tasted very good. This group of "refugees" included about sixty men, women and children.

July 10

LEOPOLDVILLE: *Margaret Jump.*

Today has been a day of much tension as we have been glued to the radios listening to the story of the evacuation of missionaries from the Kasai and Katanga areas, particularly the Methodist and Presbyterian Missions. Word from our own stations indicates that everyone is O.K. and conditions seem to be satisfactory. The morning service in our Kintambo church was well attended. Chet went to Sona Bata this afternoon to bring back the tourists who have been traveling in the Lower

Congo. We are glad to have them back in Leo. Senator Kuyena an influential leader of the ABAKO party which controls the Lower Congo, went with Chet to provide protection. A false rumor that all Americans were ordered to evacuate was broadcast by Radio Brazzaville. It was corrected later to read that some American women and children were being evacuated from Leopoldville.

BRAZZAVILLE: *Clifford Stabell.*

We received word that a Globemaster was in and we would be flown to Accra in the afternoon. In the morning we had a worship service. At noon the trucks arrived and we were on our way to the airport. What a sight that army plane was with its huge mouth wide open. The luggage was stacked in the center of the plane and all of us sat in the bucket seats. There were two decks to the plane. We had a picnic lunch prepared by the Embassy. The pilot took the boys up to the cockpit — something many boys dream of. Five and a half hours in the air brought us to Accra.

MOANZA: *Marguerite Eldredge.*

The first suggestion of mass evacuation of Americans reached Moanza by Radio Brazzaville at noon. Late that afternoon we missionaries met with African leaders to organize committees for the carrying on of the station and district work in the event of our departure.

July 11

LEOPOLDVILLE: *Margaret Jump.*

The city seems somewhat calmer today. Perhaps the worst is over. Chet went to the Kwango to meet the truck coming from Boko with the remainder of the tourists. Mr. Yilela went with him this time. They arrived home safely before curfew time, another reason to give thanks. The Congolese who come to see us — and they are many from all sections of the city — do not want us to go. They insist that they need us more than ever. "If you go, to whom shall we turn?" Just what will happen we do not know. We must simply trust God to show us what to do.

July 12

LEOPOLDVILLE: *Margaret Jump.*

Tension is mounting again today. For the first time a Congolese has said, "Perhaps it would be best if you left for a while. You will be more helpful later alive than now dead." Fortunately news from the Kwango-Kwilu stations and Sona Bata is that all is well. We have reports from Banza Manteke and Kimpese that as late as Sunday all was well there. We were able to get the tourists across the river to Brazzaville in a small boat, but we are not sure how they will go on from there.

BANZA MANTEKE: *Jeannette Stuart.*

Just three days before our departure from Congo on furlough — so we thought. The situation for the past week has been one of unrest since the Congolese military forces refused to obey their Belgian officers. We have been hearing stories of fighting in Matadi. Throngs of people are fleeing the city. Our trunks were packed. I had just picked up some belongings from Rhoda's and Bottemiller's and was going home when I heard a truck. Lois called out that soldiers had arrived. The truck stopped and let out a number of soldiers at Ellis's, then continued to Bottemiller's. Seeing Charlie who had just come up on his bike and myself, they headed our way. Our intention was to greet them in a friendly fashion, but they were not in such a mood. One soldier kicked the bike out from under Charlie and led him away, digging him in the back with the butt of his gun. I was alarmed and stunned, and looking toward Jesse Mfwamba, who had come to explain who we were. I began to cry, only to be slapped down by one of the soldiers. We thought that we were being led to their truck to be driven away. My heart went out to the three children — where they were I did not know. The soldier commanded me to return to my home. I saw Don Ellis being led with his arms in surrender position.

When I arrived at the house, my heart leaped to see our three children and Terry Bottemiller in the living room. I attempted to stay with them while Charlie was forced to upset our trunks and suitcases, and show underneath mattresses in a search for guns. The children really understood what prayer is

when we asked in desperation that God help us as well as their daddy. One young soldier approached me looking for my "ndoki" (fetish). My mind returned to how I had smiled at reading in "Time" magazine a few weeks before that the Congolese after Independence planned to take over the white man's house, his car and his wife. Here I was, not two weeks after Independence, being told that I was one of their women. Other soldiers showed up and hindered this one from pursuing his intentions. I thank God that He spared me from this horrible experience.

Shortly after the soldiers left Gordon Bottemiller was in with blood stains on his shirt and a bandage on his forehead. He and Don Ellis were brutally beaten and were forced to prostrate themselves on the ground while soldiers trampled on them.

Our Congolese friends came into the house and promised their fidelity, and said they would remain close by to ward off any more such intruders. We then went to God in prayer. We decided to all stay in one house. The cooks brought food and we tried to eat. Rev. Mavungu, Mr. Mfwamba and Mr. Tondwanga led us in a season of prayer. After supper some of the Congolese came to stay in the guest house nearby. We have certainly witnessed true friendship on the part of our Congolese. They, more than we, I believe, were stunned at what has happened and are deeply sorry.

We were unable to sleep because of the sound of traffic outside. Around midnight a truck stopped. We heard Rev. Mavungu's voice as he led soldiers into the house. They asked to see our passports and also if we had guns. They were furious to know that white people were still there and we can be grateful for our friends' intervention.

July 13

LEOPOLDVILLE: *Margaret Jump.*

Some of the missionaries are evacuating to Brazzaville. Belgian paratroopers have taken control of part of the city. Congolese troops are patrolling our area. The ferry was closed for a while but was later opened again. Our Congolese friends

have been trying to get some troops to stay here with us, but we have not heard from them yet. Tonight we are all sleeping in the big two-story house, thirty-five of us. The Congo's request for help has gone to the United Nations. If it comes in time perhaps we will be able to stay. Word from the other stations which broadcast is that they are all well. It seems best to advise them to stay where they are for all is not well in Leopoldville. No word has come from Banza Manteke or Kimpese.

BANZA MANTEKE: *Jeannette Stuart.*

Morning came and as we arose our Congolese friends once again were at the house to pray with us. How good they have been ! Rev. Mavungu went to the nearby state post and returned with the administrator. He promised to try to help us get word to Leopoldville. So Rev. Mavungu went away with him again.

Our cooks have been wonderful. We realized that we could hardly expect to stay under these conditions, and felt that we should not be stingy with the food. We killed five roosters for dinner and they were delicious fried.

That night we went to bed early and experienced an uninterrupted night. We have been listening for news from the other stations and hear that they are all well. The only inkling that they might have that we are in trouble is that we did not pass Sona Bata on our way to Leopoldville to get the plane for the States.

KIMPESE: *Mary Bonar.*

At the mission things have been uneasy for several days. "Rebel" troops were hunting for guns and maltreating the Europeans. The trains were not running and the roads were guarded, but we were able to telephone to Leopoldville telling them that we were not safe.

The Swedish Embassy sent an armed convoy to take out the Swedish missionaries. Wednesday night I was called at 3 : 30 A.M. to go with them. Shortly after our arrival in Leopoldville thirteen hours later, an alarm was given and the Swedish and Danish Embassy officials rushed us to the Brazzaville ferry. It

was done so quickly that I could not stop for baggage. I came all the way home in what I was wearing. Fortunately my clothes were nylon.

July 14

LEOPOLDVILLE: *Margaret Jump.*

Chet went in to the Embassy to clear a message to the stations to the effect that missionaries should stay where they are rather than try to get to Leopoldville unless local conditions indicated differently. Some men are here from Sona Bata and they will take the message to Madelyn Albrecht who will broadcast it. While he was gone, a phone call came from Kimpese with the news of the attack on the Banza Manteke missionaries. We were all stunned. Mr. Yilela who had come to see us was as shaken as we are. We contacted Chet at the Embassy and after consultation with Ambassador Timberlake, it was decided that we should all evacuate. So that is the message sent out from Sona Bata.

Murray Sharp went to Banza Manteke with the helicopter. The rest of us repacked our bags, talking along some food and water for the children. We ate sandwiches at the Embassy at noon, spent most of the afternoon on the boat and finally got to Brazzaville at dusk.

The refugee center is in one of the schools. We were assigned to a classroom — 30 camp cots, each with an army blanket, men, women and children together using the same facilities. Supper at 9 : 30 at night included cold roast beef, a slice of liverwurst, cold mixed vegetables and bread. Some of the Sona Bata folks were brought out today too by helicopter.

BANZA MANTEKE: *Jeannette Stuart.*

All morning long we worked at the house awaiting Pastor Mavungu's return. At noon he was back. Our hearts sank to learn that he could not get past Thysville so that word had not gotten to Leo. (*Editor's note — The phone call which notified the Leo staff of the events at Banza Manteke was made by Samuel Matondo, one of the Kimpese nurses. The rumor of the attack had reached them. While it was not confirmed they had every*

reason to believe that it was true and telephoned as soon as possible.) The administrator did send two territorial police for our protection. All we could do now was sit and put our lives in God's hand and care.

We ate a late dinner and went to rest. As I lay talking with Rhoda, we heard the sound of a plane. It was very low. We jumped to our feet. I saw a helicopter and ran outdoors. As it flew over I waved my arms and read the welcome words, "U.S. Air Force". The helicopter circled around, landed, and soon let out Murray Sharp who informed us we were to leave immediately and only carry a hand-sized bag. This meant rushing to our homes, dressing everyone, picking out a change of clothes, giving hurried instructions to the house help and bidding farewell to those who in the past four years had become friends and brothers in the work.

It is difficult to describe the sensation that came to me as we boarded that helicopter. There were few tears, but real, warm, heart-felt handshakes. We know that the Congolese were glad that we are being spared more possible hardship, but at the same time hated to be parted from us. And to us — we felt we had better go, and yet also felt that we were running out on them.

It took a little over an hour to arrive at Brazzaville. Little were we ready to meet a correspondent of NBC who questioned and photographed us. The American Embassy staff were there to greet us and drove us to the refugee camp. The food was sufficient — soup and bread. We slept on grass mattresses in dormitory fashion, men, women and children all together and sharing the same toilet and showers.

SONA BATA: *Madelyn Albrecht, Radio Broadcast, 5:45 P.M.,*
9 — OX — 22 Sona Bata calling A.B.F.M.S. stations
9 — OX — 22 Sona Bata calling A.B.F.M.S. stations
Official word has come from the Embassy and Chet that we are to evacuate. The first helicopter set down at Sona Bata at 4 P.M.. Chapmans and Emily Keyes have been air-lifted. We don't know how soon the helicopter will return but probably not before daylight tomorrow. Leopoldville would like to have

all the Kwango-Kwilu folks gather either at Kikongo or Boko tomorrow prepared to evacuate. Please stay on the air tonight until plans are made and Leopoldville knows where you will gather. I repeat Official word has come

MOANZA: *Marguerite Eldredge.*

Mrs. Bubeck had radio contact with Sona Bata this evening. After the broadcast, Mr. Bubeck called staff and Congolese leaders for a brief conference and prayer. They seemed unable to grasp the fact and need for our departure, but they did understand that we would be leaving the station within a very few hours.

KIKONGO: *Susie Brown.*

"This is IT. Pack your bag." Jack Rumohr came to our house about six-thirty in the evening and gave this fateful message. Congolese members of our Joint Station Council were called and given the news. On into the night we conversed with them, delegated responsibilities and put some items of Mission and personal properties into their hands for safekeeping if it could be done without danger to their lives. We were to leave by nine o'clock in the morning.

July 15

LEOPOLDVILLE:

Chester Jump, Jerry Weaver and Rev. McCutcheon of the American Presbyterian Mission moved into the American Embassy to monitor radio broadcasts from other stations needing help, and to aid the Embassy staff in locating mission stations. Radio contact was maintained with the Vanga missionaries who felt that the road to Boko which passes through several large towns would not be safe for travel.

BRAZZAVILLE: *Margaret Jump.*

The men of our party visited the Embassy and learned that the Banza Manteke folks had arrived last evening, and that there was a possibility of evacuation to Accra by army plane. Word came from Leopoldville that we should go. All of us are

stunned. I feel as though I am an onlooker and that all this is happening to someone else. A few pictures have impressed themselves on my mind:

— the consternation on the face of one woman who has been here for a week and lost her place on the plane because her husband had gone downtown and was not here when passengers were called.

— the small hoards of food beside each cot, food that was not eaten at mealtime, but is saved just in case

— Pastor Samba, a friend from last year's Writer's Institute who came to see me and brought bananas, pineapple, oranges, and grapefruit and sympathetic understanding.

— the truck which took us to the Embassy where there was another truck with the Banza Manteke, Kimpese and Sona Bata missionaries.

— the huge Globemaster waiting to take us away. We really are going.

KIMPESE: Some of the missionaries were evacuated by Belgian helicopter to Leopoldville where they immediately boarded a Pan American plane for New York. The remaining members were evacuated by American helicopter to Brazzaville.

ACCRA: *Clifford Stabell.*

When we got on the Pan American plane the evening of the 15th we were completely overcome to see the other missionaries, those from Kimpese.

MOANZA: *Marguerite Eldredge.*

The hour 3:30 A.M.. About six Congolese stood as we joined in a benedictory prayer. All keys were given to them. They and their fellow Christians and God's great work, past and future, were committed to our loving, heavenly Father. He will protect, prosper and perfect in His eternal plan, even though at present our faith is challenged. Into the night we drove, over the hills, across two rivers and through plains, arriving at our Boko station about 11 A.M.

July 16

LEOPOLDVILLE: George Franke in Brazzaville and the other men in Leo continued working with the Embassies and the helicopter pilots in evacuating missionaries and planning for the evacuation of the Vanga staff. Vanga is beyond helicopter range.

ACCRA: *Jeannette Stuart.*

Somewhere close to midnight we arrived at Accra and were warmly welcomed and accepted by the American Embassy staff; the wives taking the children and giving them milk. Doctors were on hand to offer their assistance if necessary. The Embassy is to notify our relatives that we are safe. We were directed to hotel rooms. Today we washed out clothes and rested. We realized there is little chance of our moving on to America right away.

NEW YORK: *ABFMS News Release.*

The first group of missionaries to be evacuated arrived in New York and included seventeen missionaries and children. They were some of the members of the Kimpese staff and the Emmert and Stabell families.

July 17

LEOPOLDVILLE: *Chester Jump.*

The service in the Kintambo church was well attended. Most of our men who hold political office or are in places of influence were there. Our Alumni already had a petition drawn up for presentation to the Senate which deplored the treatment our missionaries had received and demanded that steps be taken to pave the way for their immediate return. They were sorry for what had happened and obviously were not in sympathy with the actions of the mutinous soldiers.

ACCRA: *Jeannette Stuart.*

The children were taken to Sunday School and some of us went to church. We had a meeting of all the missionaries to decide what we should do. The Embassy is working on transportation to the States. All afternoon US Air Force planes were

landing and taking off, loaded with Moroccan and Ghaneen soldiers for Congo — United Nations soldiers replacing the Soldiers of the Cross in Congo.

BRAZZAVILLE: *Marguerite Eldredge.*

This morning we held our last service with Congolese friends at Boko. About eleven o'clock three helicopters arrived and in mid-afternoon we landed at Brazzaville. The ladies from the Embassy provided lunch on the beautiful lawn overlooking the Congo River. We could see Leopoldville, capital of the new Republic of Congo, a land rich with material and spiritual possibilities, but now for a time torn and wounded by many conflicting influences.

July 18

ACCRA: *Margaret Jump.*

The missionaries from Boko, Moanza and Kikongo joined those of us who have been here. We spent the day waiting for the plane. It was finally ready at eight o'clock, and we left for Casablanca — 39 adults and 42 children. Some of the women had gone on an earlier plane.

VANGA: *Margaret Osterholm.*

We were instructed to be ready on July 18. We were told to carry only small, light, hand baggage. Cars were kept parked at homes ready to take us to the helicopter landing. We had no cause to fear our own people, but word had been received that hostile troops were on their way to the station. It was a welcome sound when the helicopter came in. In just twenty minutes we were off for the airport at Kikwit which was in the hands of Belgian commandos. There we were transferred to a DC3 and taken to Brazzaville. After a meal of army rations we boarded a Globemaster.

July 19

LEOPOLDVILLE: The four remaining American Baptist missionaries in Congo left the American Embassy and returned to the mission compound to live.

NOUASSEUR AIR BASE, CASABLANCA:

The descent at this base played tricks with a number of tummies, but we were warmly welcomed, fed and housed, some in a hotel in the city, others in barracks at the air base. As we finished our noon meal and boarded the bus to be taken to the city, we were overjoyed to see another bus pull up behind us and the Vanga missionaries get out. What a reunion that was — all missionaries accounted for!

July 20

LAJES FIELD, AZORES:

On our arrival we were warmly greeted by the Protestant chaplain and his wife and a number of other army wives. How good they were to us! Food, beds, clothing for the children, TV to amuse them, and an automatic washer especially set up for us!

July 21

NEW YORK: *A.B.F.M.S. News Release.*

Two American military planes delivered 101 American Baptist missionaries and children to Andrews Air Force Base near Washington, D.C.. With their safe arrival all American Baptist missionaries to the Congo are in the United States except for two medical couples who stayed in Accra (Dr. and Mrs. Glen Tuttle and Mr. Allan and Dr. Carrie Stuart) and four men who stayed in Leopoldville. (C. J. Jump, C. G. Weaver, B. W. Armstrong, George Franke.)



STARS SHINE THROUGH

EVEN before the evacuation was completed there were evidences that the night would end. Stars, pale and small, but still stars, appeared through the clouds.

* * * * *

DOROTHY WISEMAN

Friday morning before we left Kikongo our people gathered in the church and Lewis Brown brought a challenging message in which he led them to understand that their help lay, not in their missionaries, but in their God. Upon Him and Him only must they lean. Lewis asked forgiveness for anything we may have done in the past months which hurt them.

One of our Congolese leaders arose and asked forgiveness for the wrongs they had committed and begged us to keep in touch with them and to return as soon as possible.

* * * * *

ALICE JORGENSON; BOKO

In parting, Bateka, an assistant nurse, gave me this: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

* * * * *

CHESTER JUMP

LEOPOLDVILLE, July 22, It is still too early for us to get our thinking on the future all straightened out, but we are beginning to give it some thought. While I certainly would not have welcomed the present situation, it does appear that it is not a catastrophe alone. There will be some advantages accruing to us since it offers the opportunity of revamping our approach and thereby ridding ourselves of some of our more vexing problems.

Mr. Kasa Vubu paid a visit to my home last night to express his regret over what has happened to our missionaries at Banza Manteke. He asked that I convey his sentiments to our missionaries and home board. He hoped that we would be able to bring our folks back and re-establish our work as soon as possible. He said that what had happened certainly was not the wish of the government or the people. I think his visit in person was a nice gesture and indicated his appreciation of our ministry and his sincere hope that we will continue our work here.

* * * * *

A. C. KAPINI, *Secretary of Mbundani*

LEOPOLDVILLE, August 8 : I arrived in Leopoldville on August 6. We stopped at Boko on the way from Vanga.

At Vanga all is well. Since the departure of the missionaries there has been no trouble. The station is quiet and the property is well guarded.

At the hospital Mr. Musiti performed one Caesarian operation and saved both the mother and the child. Thanks to God who has been helping us.

The workmen are upset because they will be dismissed as there is no money to pay them, but they are waiting for Mr. Jump to come to talk to them about it.

The truck from Moanza has come to Leopoldville to get some of the students who had not been able to return. The driver brought word that all is well there.

At Boko all is well. We stayed there overnight. Only one person is left on the station however.

We have not yet had word from Kikongo.

In our country there is no peace; everything is stirred up. We don't know where we are or what will happen. Pray diligently for us. Congo is in trouble. But in our faith in God alone we have the courage to keep working. He is our Keeper.

* * * * *

JEANNETTE TUTTLE

LEOPOLDVILLE, August 8. Drs. Glen Tuttle, David Wilson and David Pearce, and Mr. Peter Scott, superintendent of the leper colony, returned to Kimpese today.

* * * * *

LEOPOLDVILLE, August 13. Glen said that they found everything at IME practically as we had left it. "The hospital is full, all beds occupied. The staff has done an excellent job during our absence, with no deaths except for a couple of newborns. They had done five Caesarian operations."

* * * * *

Lily Jenks, missionary of the British Baptist Missionary Society

LEOPOLDVILLE: Our Congolese Christian brethren seem to be reacting in various ways. Those with the most comprehension seem to be the women, many of whom deplore what has happened and have been weeping lest we go too. A few of the men realize the major catastrophe, but unfortunately many seem to have little grasp of what it all means.

* * * * *

MRS. MATTIE MARIE NSINGANI

LEOPOLDVILLE: We hope that all of you will return again to this country and that many others will also have a hunger to come. Because we need you and your help very much. We are praying a great deal for you that you may return without fear to take up your work again. Tell everyone that we who belong to Christ have a great desire to receive again our missionaries and we are trying to encourage other people also.

Truly we are ashamed of the things which have happened in our country. But through prayer alone we will be able to succeed. Many people have left the straight road and are doing only what they want to do. What sadness that brings!



RELIEF FOR THE SUFFERING CONGO

R. D. BONTRAGER

HAVE you ever been swept off your feet? Missionaries taken out of the troubled Congo by way of Brazzaville found themselves caught in a refugee evacuation stream flowing swiftly toward the homelands. This feeling of being "swept along" caused a great deal of dismay, especially among the missionaries who had no desire to leave Congo in the first place. Several incidents of brutality indicated that it would be dangerous for both African leaders and missionaries if these latter should

stubbornly remain at their stations. Thus the "forced" temporary withdrawal seemed reasonable, perhaps a few days or weeks across the river in friendly French Congo.

Disappointment was just around the corner for any who had planned to stand by and wait for a quick re-entry. Brazzaville turned out to be only a brief stopover, less than 24 hours, before the U.S. Army's Globemaster took off for West Africa. It was only then that the truth struck — we were getting farther and farther away from Congo, the land to which God had called us to serve.

Accra gave us a royal welcome. More important, Accra offered a few days to think. We were away from the tension and panic of Leopoldville. Here were no angry soldiers wandering about, no sounds of gunshot, no threat of civil war, no blocking of airports and frontier posts, no throngs of Europeans in hasty flight, no stories of cruel beatings and attacks, no fear. So the new situation brought release, and it was not long before many were seriously considering plans for returning to Congo.

Medical personnel were strongest in their purpose to return speedily. It was certain that medical services in Congo would be greatly reduced and that the emergency called for many doctors. The large missionary group, meeting on Sunday morning of July 17 at the New Lisbon Hotel at Accra Airport, agreed unanimously that a medical team should return to Congo as soon as possible. Members of the team were: Dr. and Mrs. Glen Tuttle, Dr. and Mrs. Warren Berggren, Mr. and Mrs. Allan Stuart and Rev. and Mrs. Robert Bontrager. Rev. Roland Metzger was asked by the group to become the team's Liaison Officer in New York, in view of requesting emergency shipments of drugs. Two weeks passed before the medical team received clearance to return. Back in Leopoldville, Dr. David Wilson joined the team. The group organized with the name of the Congo Christian Medical Relief Committee, and under the auspices of the Congo Protestant Council.

But it soon became evident that the emergency was not of the usual sort, such as that caused by flood, earthquake or similar disaster. This was an almost total collapse of all the medical services on the doctor level. With the additional threat

of economic failure and political instability, the picture looked very dark for many years ahead. Along side of the medical needs, other situations were calling for help. Thousands of displaced persons in the Kasai Province were homeless and penniless. There tribal warfare had terminated in a mass flight of the Baluba people to their land of origin around Bakwanga.

Faced with these overwhelming demands for Christian action, the Congo Protestant Council voted to establish the Congo Protestant Relief Agency. CPRA was formed to promote a united appeal for help among the Christian churches in other lands. Letters were sent to New York, to London and to Stockholm, requesting that supporting committees be formed for CPRA. The most notable effort was realized in New York where a permanent CPRA committee was formed. Representatives of mission boards, protestant relief agencies and medical societies gave the committee wholehearted support.

Experienced Congo missionaries are directing the work of CPRA. Heading up the medical program, Dr. William Rule has been seconded by the American Presbyterian Congo Mission to serve as executive secretary of the Congo Christian Medical Relief Program, now a part of CPRA. Dr. Rule has just returned from a tour of the provincial capitals of Congo. Everywhere the cry is for more doctors. "Operation Doctor", a program to recruit up to 100 doctors for Congo medical relief, has been launched by CPRA to bring healing to the thousands who are without adequate medical aid.

Rev. Archie Graber, veteran missionary of the Congo Inland Mission, is directing the food relief program in the Bakwanga area among the 200,000 Baluba refugees. Assisted by two young Mennonite Pax service men, Mr. Graber works a section more than 100 miles long, distributing food in areas still suffering from tribal war. The food shortage is now critical. Unless aid is quick in coming, it is estimated that one child out of every three will die of hunger during the next three months. CPRA has been distributing large amounts of rice and milk shipped out by Church World Service.

In New York, Rev. Roland Metzger, veteran ABFMS missionary, is the executive secretary of CPRA, with headquarters

at 297 Park Avenue South. Miss Marnee Alsen, another ABFMS missionary, assists in the office. Mission boards, relief agencies and medical groups are undergirding the program promoted through the efforts of Rev. Metzger. A budget goal of \$500,000 has been approved for the first year.

Throughout the CPRA program, there has been a united effort in evidence. Headquarters in Leopoldville are located in the large building of the Evangelical Bookshop (LECO). Here missionaries and Congolese work together in receiving and shipping foods and medicines to all Congo.

Calls for aid come every day. Doctors, food and medicines are urgently needed. This is an opportunity for the world of plenty to share with the unfortunate who have nothing. Here is a challenge to the Church of prosperity to come to answer the call of suffering brothers in the young Church of Christ in Congo. We who are laboring among these unfortunates humbly request all of you to offer all you can to share in this work, especially your earnest prayers.



THE UNITED NATIONS IN CONGO

DOROTHY JENKS

TURBANED Sikhs, Indonesians in speckled jungle uniforms, fair Scandinavians, ebony-hued Ethiopians, smart Indian military police, Canadian airmen and Signals staff, soldiers and civilians from more than a score of countries, members of ONUC—"l'Organisation des Nations Unies au Congo"—have changed the Leopoldville scene during the past three months.

It was on July 14 that the Security Council adopted its first resolution promising the aid requested by the Government of the new Republic of Congo, and within a few hours had begun the airlift which would bring to this country military contingents and auxiliary units from the five continents.

A brigade from Ghana and Moroccan troops were the first to arrive. Very soon they were patrolling the streets of Leopoldville and having a quietening and reassuring effect on the life of this great city so disturbed by previous events. Meanwhile a Swedish battalion had been transferred from the UN Emergency Force in the Middle East. With the Ghanaians they took over responsibility for maintaining law and order in and around the capital while the Moroccans were deployed in the Province of Leopoldville, protecting the Port of Matadi, the pipe-line running from Leo, important installations and generally ensuring safety.

Military contingents continued to arrive — from Ethiopia, Guinea, Ireland (complete with green and saffron kilts and bagpipes), Liberia, Malaya, the United Arab Republic, Tunisia, Indonesia, with auxiliary services supplied by Argentina, Brazil, Burma, Canada, Denmark, India, Pakistan, Italy and Norway. At the beginning of this vast operation — for Congo covers an area almost as large as Europe — invaluable service in airlifting troops was rendered by the U.S. Air Force.

But the UN had not only come to give military assistance. Civilian technical aid was urgently needed by this young republic bereft of experts in every domain. Perhaps the most pressing need was in the medical field, and so it was natural that the World Health Organization should be the first of the UN Specialized Agencies to move in with associated Red Cross teams loaned by many different countries who had responded so readily and speedily to the appeal sent out by the International Red Cross Committee in Geneva. Thus doctors and assistants were able to fill gaps in many centres where hospitals were without senior staff.

The Red Cross, Unicef (United Nations Children's Fund) and the Food and Agriculture Organization, with the collaboration of the Congo Protestant Relief Agency (CPRA), have been instrumental in bringing material aid to needy areas, and particularly to refugees in the Kasai and in North Katanga, in the shape of meat, rice, flour, grain, fish, dried milk etc. Experts of the World Health Organization turned their attention to hygiene, ensuring that the water supply in Leopoldville maintained its standard of purity. Preventive measures were taken

against epidemics likely to result from the breakdown of hygiene services.

Communications were one of the top priorities cared for by yet another of the UN Specialized Agencies — the International Telecommunications Union (ITU) — with Swiss nationals and Tunisians working side by side to give urgent help in keeping communications going and training Congolese in this vital service. Finance and Foreign Trade, Social Services and Agriculture, Judiciary and Education; Civil Aviation and Meteorology ensuring the safety of air travellers; Public Works, including the dredging of the River Congo to keep clear a channel for ships to enter the port of Matadi; Labour and Unemployment which in Leopoldville has reached alarming proportions and is bringing hardship to many a home; guidance in establishing a sound administrative service; all this is embraced within the biggest technical aid program ever undertaken by United Nations.

In the early days this vast operation was directed from hotel suites whose occupants worked almost day and night. If inspiration was needed it was certainly provided by the single-hearted and dedicated example of the Secretary-General's Special Representative, Dr. Ralph Bunche, and the stimulating visits of Mr. Hammarskjöld himself.

The long-term technical aid program is under the able leadership of the Swedish philologist Dr. Sture Linnér, well-known not only at Uppsala University but also for the organisational ability he has displayed in previous assignments in Africa, particularly in Liberia.

Over the past three months the Sunday morning services at the Kalina church have brought together military and civilian members of ONUC from several continents: Indian nursing sisters, a Finnish Red Cross woman doctor, Pakistanis, Indians, Liberians, Haitians, Canadians, Ghanaians, and others, reminding us of the great family of Christ throughout the world, one of whose members is the young Church of Christ in Congo which, while assuming the responsibilities of independence, still needs the best help we can give so that Christian leaders can be trained for the Congo of the future.



PLANS FOR THE DAYS AHEAD

TOWARDS the end of August, Mr. Jump, Mr. Weaver and Mr. Kapini made a trip to all the stations of the ABFMS. In general they found the Congolese everywhere friendly, and the people on the stations glad to see them. Very little looting had been done. The Congolese were taking good care of the property and making plans for carrying on the work. Everywhere the request was for the missionaries to return.

Early in September a meeting was held in Leopoldville to discuss plans for the continuation of the mission program. Again missionaries were requested to return as soon as possible. It was recognized that more responsibility for the work would have to be assumed by the Congolese themselves.

Later in September, Mr. Jump and Dr. Tuttle flew to America for meetings with a group of missionaries, board members and ABFMS staff. Plans were made for the return of the missionaries, and the first ones went back to the field in October. Others are to follow.

The recommendations from the meetings in Congo and in America will be acted upon by the Boards and at a meeting of the Mbundani Council to be held in Leopoldville in December. In the meantime the work is being done by the Congolese. Schools are in session. Hospital doors are open. And the Church continues its ministry. There will be more baptisms in 1960 than in any other year in the history of the mission. Due to the economic crisis, however, church contributions have dropped.

But the Christians of Congo are accepting their responsibilities. They were not able to prevent the catastrophe which has befallen their country. But they are still there and they are faithful to God and His Church.



I WANT TO RETURN

VIRGINIA NICKERSON

THE French call it "mal de pays."

The English diagnosis is "homesickness", and we say the virus attacks the traveller, far from his native land and loved ones. Perhaps we need a new definition, for I am homesick ... at home. I miss Vanga.

I miss the riverboats with their large paddle-wheels, churning a path up the Kwilu River.

And I miss the river itself ...

shrouded in the silvery mist of the early morning; bridged by the reflected golden glory of a tropical moon; brown and sullen under dark clouds that presage rain; or ruffled into white caps by the tumultuous winds of an equatorial storm.

I miss the people of Vanga.

I miss the village women; graceful in their bright costumes, sauntering down the path to the river, each with a water jar carefully balanced on her head and a baby rocking gently in his sling on her back.

I miss the palm cutter, armed with vine rope and machete, clambering up the rough sides of the palm tree, and the village tailor "bien installé" with his sewing machine and materials in the generous shade of a spreading mango tree.

I miss the men who helped us in our house ...

Emmanuel, who boiled the water and baked the bread;

Antoine, who did the washing and ironing;

and Fanga water boy extraordinary.

I miss the people with whom I worked at the hospital ...

Dr. Osterholm, who has worked at Vanga so many years; the four graduate nurses, all men, and the five teenage girls who cared for the mothers and babies in the maternity;

I miss Muwele, the sentinel, who came at all hours to report that, "A woman wants to give birth;"

and Mama Hebe, whose simple ministrations are innocent

of any of the technicalities of the nursing arts, but who works out of the goodness of her heart.

And I miss the patients for whom we worked . . .

the sick man brought to the hospital in a blanket hammock,
carried on the shoulders of sturdy friends;

the woman saved from death by an emergency transfusion;
the hundreds of babies at our weekly clinics, so many
affected with malaria and measles and dysentery
and dermatitis;

and the women biding their time in the
“waiting house” until they, too, will give
birth.

All of these, except Dr. Osterholm, are still at Vanga. The hospital doors are open, and the patients continue to come. The nurses and midwives are busy, and the sentinel knocks at their doors in the quiet hours of the night. The same babies are brought to baby clinic, and other women sleep in the waiting house. The clamor and jostling of the thrice daily line-up at the dispensary windows have not changed, nor has the comparative quiet of the morning evangelistic services on the laboratory porch where patients and helpers are pointed to the Great Physician, able to heal soul as well as body.

I pray that God in His own time will direct my way back to Congo.



PRAYER REQUEST

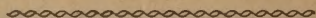
R. V. DE CARLE THOMPSON

WE have been very conscious of your prayerful interest in the past. You have looked upon this work as yours and we are grateful for your cooperation. The future is going to be far more difficult. We shall need all the grace and patience that we can command as we try to heal the wounds caused by this evacuation. It will be impossible for us to take up the work where we left it. The African leaders will have had some weeks.

on their own. In some cases they have been living in the missionary residences while looking after them. They have been in charge for a short time. It will be a backward step for them to hand over the work again to the "white man."

Pray for us we beseech you ! Pray that the love of Christ may be very manifest in our attitude towards our African friends. Pray that the Spirit of Christ may so work amongst us that it may knit us closer and closer together in the bond of the Spirit, that the work which has been so greatly blessed during the past eighty years may continue to prosper and bring honor and glory to our Lord and Saviour Jesus Christ. Pray without ceasing !

May the work of the Kingdom be a constant burden on your hearts as you pray. And hymns of gratitude and praise will rise from the Congo Church for you all.



CONGO MISSION DIRECTORY

E.P.I., KIMPESE

via Matadi †

Rev. and Mrs. H. D. Brown

I.M.E. KIMPESE

via Matadi †

Dr. and Mrs. G. W. Tuttle

LEOPOLDVILLE 2

B.P. 4728

Miss Madelyn Albrecht

Mr. B. W. Armstrong

Rev. and Mrs. C. J. Jump

Mr. Allan and Dr. Carrie Stuart

Rev. C. G. Weaver

IN BELGIUM

Dr. and Mrs. Daniel Fountain

Rev. and Mrs. John Marshall

Mr. and Mrs. Harvey Polley

! — All air mail addressed via Leopoldville instead of Matadi. All addresses should include the name of the country,

Republic of the Congo

All other missionaries are at present in the United States. They can be contacted through the A.B.F.M.S., 475 Riverside Drive, New York 27, N. Y..